THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"HE THAT HATH MY COMMANDMENTS, AND KEEPETH THEM, HE IT IS THAT LOVETH ME: AND HE THAT LOVETH ME SHALL BE LOVED OF MY FATHER, AND I WILL LOVE HIM, AND I WILL MANIFEST MYSELF TO HIM." —*Jesus Christ. (John xiv, 21).*

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RUSSIAN PERSECUTION OF THE JEWS.

ON the afternoon of Wednesday, Dec. 10, a public meeting of influential citizens was held in the Guildhall, London, the Lord Mayor presiding. The purpose of the meeting was to call the attention of Alexander III, Emperor of Russia, to public sentiment respecting the infamous treatment of the Jews by Russian officials, under existing laws in the Czar's dominions. The assemblage was called in response to a numerously signed petition sent to the Lord Mayor a month previous, and the proceedings were engaged in by leading minds in Great Britain.

In his opening speech, the Lord Mayor gave the views of the English public with reference to the manner in which the subject should be approached. It was not with a view to assailing the Czar as responsible for the abuses which exist, but to call his attention to the inhuman treatment of the Jews, believing that when he learns of the true state of affairs, he will ameliorate the sufferings of that oppressed people. The Jews in Russia are being reduced to a condition of serfdom, which the Czar can ill afford to permit. Alexander II gained imperishable fame by liberating the Russian serfs. Alexander III should be encouraged to hand his name down to posterity as the emancipator of the Russian Jews.

Messages from the Archbishop of Canterbury, Cardinal Manning, the Duke of Argyll, and others, were read, expressing their sympathy with the object of the meeting. The Duke of Westminster then offered the following resolution for consideration by those assembled, and moved its adoption:

"That, in the opinion of this Meeting, the renewed sufferings of the Jews in Russia, from the operation of severe and exceptional edicts, are deeply to be deplored, and that in this last decade of the Nineteenth Century, religious liberty is a principle which should be recognized by every Christian community as among the natural human rights."

In support of his resolution, the

Duke made a vigorous speech upon the situation of the Russian Jews, and said that the meeting was called to protest "against a persecution which has no parallel in any civilized country in the world." He gave the following epitome of some of the anti-Jewish laws, and the manner of their enforcement:

"Now your time and patience will not allow me to enter into details—I believe the later laws are well known to most of those present—but I will cursorily refer to the laws of 1882 which still remain, I am sorry to say, on the statute books, a lasting monument to the infamy of their inventor, General Ignatieff, who in consequence had to leave office at the time. But these laws, iniquitous as they are, still remain on the statute books, and year after year something is done to enforce and carry out some portion of them with exceptional severity. Under the laws the Jews are confined, and this to the great mischief of the whole race, within a certain district, and as a result in the overcrowded towns there is an immense amount of pauperism.

"Then again, no Jew is allowed to purchase land of any sort in the country. There is a third provision which does not sound so harsh, but is certainly most inconvenient, and it is in regard to the shutting up of Jewish houses of business on Christian Sabbaths and Christian holidays, and these press very hardly on Jews, especially where they reside in large numbers in some of the towns in Russia, for instance, in the town of Tchernigov. I understand that the population there has been recently increased from 5,000 to 20,000, owing mainly to the expulsion of the Jews from the country districts into the towns.

"Under the provisions of these laws there are certain artisans qualified to practice these various trades who are each allowed to gain their livelihood by the exercise of their trades, and this restriction applies to painters, compositors, and glaziers. Then again, no Jew, however highly qualified, is permitted to serve in the army as an army doctor; no one, however qualified, may practice as a veterinary surgeon, and none are allowed to take any place in any government office, and I understand that recently ten clerks, only the other day, who had been in a government office for 15 years, had been suddenly dismissed from their occupation, and, there being absolutely no course open to them by which to earn a livelihood, they have been reduced to beggary. But this is again one out of many instances which I might refer to, and which are going on. I understand, too, that in Russia a Jewish lawyer, if he has somehow or other managed to master his profession by the study of the law, is not allowed to practice at the bar. An engineer who has educated himself after going to trouble and expense to practice his profession, is not allowed to gain his livelihood by the profession for which he has qualified himself.

"I may just allude to one case which Mr. Simon gave me a day or two ago, to show the spirit in which this thing is done. In the higher ranks of life, there is a gentleman who has been in the Russian service, and is now living in London. He has a sister, a married lady residing at St. Petersburg, and she has a younger sister residing within the Pale, who recently went to visit her sister at St. Petersburg, in order to learn music under Rubinstein. The police had traced her, and after an eight days' stay she had an order to go back to the Pale and to visit her sister no more. I mention this to show the spirit in which all this is done.

"I now come to the question of education. We are told, and most of us know, that like the Scotch the Jews are very particular in seeing that their children have the best education available. Three years ago a rescript came out that only ten per cent. of the whole number of scholars in the Universities and Gymnasia should be Jews; that is bad, but it is not so bad as in other cases, for instance, the rescript which provides that only five per cent. of Jews without the Pale, and only

three per cent. of the children of Jews in St. Petersburg and Moscow, should be admitted into the schools. I understand that in Odessa, where the proportion allowed is five per cent., the Jewish population amounts to 106,000 out of 240,000, and yet only five per cent. of the whole Jewish population is allowed by law to receive education. In Winitza, in Podolia, there is a school built, founded and established by Mr. Weinstein, a Jew, for the Jewish families. In that town the Jewish population is 10,000, out of 25,000, and yet only five scholars are allowed to enter these schools—and that in a school founded by a Jewish gentleman for the benefit of Jewish scholars; and so on *ad nauseam*."

The Duke thought the emperor could not know of the actual condition, or he would effect the change that was so desirable. "It would be," he said, "to the interest of the Russian empire to raise the Jews to an equality with the other races in the empire. The Huguenots, as you remember, were persecuted and expelled from France; and did France gain by their expulsion? And will Russia gain by the persecution of its Jewish subjects? I venture to say no. But some Russians say, 'Oh! but Jews are bad citizens;' and I venture to say to the Russian government, if you crush and continue crushing and persecuting a whole people—a people more numerous than the whole population of Scotland—who are the minority in a great military nation, how can you complain that they turn out to be bad citizens? You crush and demoralize them. You will not give them the opportunity of showing the nobler qualities. Why do you continue to oppress them by your laws, and profess to give them advantages with one hand which you take away with the other? We read in ancient history that God so hardened Pharaoh's heart that he would not let the people of Israel go out of Egypt, but there came a time of great deliverance under the great ruler Moses, and it is not too much to hope that though the clouds may now be dark, the sun of freedom is shining over nearly all the civilized countries in Europe and America, and the night of sorrow and affliction for the Jews will melt away in the dawn of a bright and happier day."

Following the applause with which the Duke's presentation of the matter was received, the Bishop of Ripon made an eloquent address in advocacy of the resolution. He reviewed the motives of humanity which prompted an appeal to the Czar to investigate the condition of the Hebrews in his dominions, and said:

"One of the first conditions of all law should be this, that to those whom it governs it should be at least intelligible, and not uncertain—and we plead here to-day that one of the greatest hardships to which the Jewish community in Russia is exposed is precisely the incertitude of these laws. A law which is hard but which is understandable can at any rate be conformed to; but a law which is ambiguous, which depends for its interpretation on the caprice of an individual, is like a machine that can be twisted up to a greater tension every day, and leaves therefore the victims of those who live under it the victims of what is worse than hardship—the victims of the cruelty of suspense and uncertainty. Now, I do not speak without book when I say that uncertainty prevails. You know that one of those laws provides that the Jews shall not live in the villages, and they must live in and are driven into the towns. But here comes a curious case. What do you mean by "a town?" Why, my Lord Mayor, I come from Yorkshire, and I know that there are places there which are called villages, but which people in the south would assuredly call towns. Therefore I want a definition of a town; and here is a case where the Jewish population lived in security, believing they were within the terms of the law. But, suddenly, the authorities awaken to the fact that where they are living is not a town but a village, and the whole of the Jewish population is driven out into what is called a "town."

"Again, the uncertainty is evidenced by another thing. What is the definition given concerning those who may live outside the Pale in the towns? It is, the man who is called a 'skilled artisan.' But 'skilled artisan' becomes an ambiguous term; and a case is before us of twenty-five men in the city of Moscow, who were compositors, when the authorities suddenly discovered that a compositor was not a skilled artisan. Printing they said is an art craft, and therefore a compositor is not an artisan, and so these twenty-five men had to leave their then employment." He further declared that if laws "interfere with the sanctity of a man's religious life, when they operate so that they cause exquisite moral agony and spiritual pain to any, then those laws violate the very principle of religious freedom." He urged that because there were individual Jews who committed crime, the whole race should not be made to suffer.

"If it be said there are bad Jews," he went on to say, "survey history, and ask whether or not the consciences of the Christians do not accuse them. If it be said the Jews are thus and thus, it must also be said that Christians have had a hand in making them thus. Who was it in the early ages of the country's history robbed the Jews of all opportunities of trade, and was it not true that our City Guilds 500, 600, 700, and 800 years ago, placed disabilities in the way of the race, and were partly the means of their becoming usurers? The English were forbidden by law to lend money at usury, but they gained the advantage of loans by letting the Jews do for them what their own laws would not let them do for themselves. If it be said that the Jews are bad, we must stand shamefaced, for we do not come here with clean hands. In those days when we were full of what we believed to be zeal for the cause of Christianity, we grasped and grasped with bloody hands an empty sepulchre, grasped at the outside, forgetting the spirit within, and striving to be possessed of the letter of Christianity without seeking the Spirit. Far from the Cross becoming the symbol of our readiness to sacrifice ourselves for others, it became the symbol of a determination to sacrifice all the world to ourselves.

"But the amelioration of the misery and oppression of humanity belongs to the politics of the world. Therefore, we have a right to take our share in speaking of those politics, for if I am not mistaken, the spirit and principle which animates us to-day is one for which we shall have to struggle bitterly before the conflict is won. Slowly there grow across the ages the silent tokens of love and sympathy between man and man. Questions are started, and the question which rises foremost to the lips of men is this, 'Is the Law of Christ the working Law of the world?' Are we to banish the preaching of Christ, as we have attempted to do, into the regions of academic discussion, or are we to believe that it is an actual law of life, and endeavor to put it into practice? Under whatever form that question is put before us, God send that the people of this country shall with one voice speak on the side of the actual, practical power of the working out of the Law of Christ. He has given us this law, not to dream about but to live with, not to talk about but to act by, and it is because the first principle of this law seems to be enshrined in fewer breasts in Russia that I for one find a pleasure in standing and speaking before you. All over the world the great harvest time may come upon us sooner than we know. The pure grain—those living by the vitality of the Law of Christ—will be accepted, but the chaff will be swept from the earth as the chaff is swept from the threshing floor."

The Rev. Hugh Price Hughes, editor of the Methodist *Times*, called attention to the mortality which resulted among the Jews in South-western Russia, from their being crowded together, in some instances twelve families being compelled to occupy but two or three rooms. "Talk about over-crowding in London or the con-

gested districts of Ireland, it is nothing to what prevails in Southwest Russia, and the culminating fact is that this great social evil and so much misery is brought about by the deliberate action of some of the authorities. These Jews are penned together and treated as outcasts and aliens. Outcasts and aliens! Why they were in the country before the Russians were there, yet at this very time they are compelled to bear the burdens of citizenship without having any of the rights, and they have to pay the taxes, in some cases double taxes; thousands are compelled to enter the Russian army every year, and the laws against them are rigidly enforced. With regard to the Jews the laws of most civilized countries are reversed. In other countries it is assumed that what the law does not forbid the citizens have a right to do, but in Russia the Jews cannot do anything but what the law expressly permits. To take the case of the so-called artisan. In the first place no Jew is permitted to own a piece of land or use any part of land; secondly, he cannot move without a passport; in the third place he cannot go without the permission of the local trades union; in the fourth place, when he does go to another town or part of the country, he is not allowed to stay there; in the fifth place, if he does go, his wife and children are not allowed to accompany him, and supposing he works there until he gets old, he is then driven back to the Jewish Pale, himself to add yet further to the miseries of those who are crowded together in that small district.

"I need scarcely say that the laws against the Jews are not so much in consequence of any great decrease in or depression of trade, but the real reason of their persecution lies in their religion, and we come here today to protest against their treatment in the name of our outraged faith. Russia has a most distinguished representative in this country, Madame Novikoff. She practically admitted all the facts, but she sneers at Judaism, and gives us some intimation that she had reason to doubt Jewish morality. It is obvious she knows very little of what she is talking about. One indisputable and fundamental reason why these unhappy men and women are persecuted, is because their forefathers are reported to have crucified our Savior. Why, my Lord Mayor, in the most ancient creed of the Christian Church, repeated by the Greek Church, we read that Christ was crucified under Pontius Pilate. Was Pontius Pilate a Jew? I should like to appeal from Madame Novikoff to St. Peter, for we have not forgotten what St. Peter said in that very city of Jerusalem a few days after the tragedy on Calvary. 'And now brethren, I wot that in ignorance ye did it.' If the true representative of Christianity was willing a few days after to put down the deed to ignorance, who are we that 2,000 years afterwards we should fasten it upon their remote descendants, who are as innocent as ourselves."

The resolution was then carried amid cheers. The Earl of Meath next presented the following:

"That a suitable memorial be addressed to His Imperial Majesty the Emperor of all the Russias, respectfully praying His Majesty to repeal all the exceptional and restrictive laws and disabilities which afflict his Jewish subjects; and begging His Majesty to confer upon them equal rights with those enjoyed by the rest of His Majesty's subjects; and that the said memorial be signed by the Right Hon. the Lord Mayor, in the name of the citizens of London, and be transmitted by His Lordship to His Majesty."

The Earl made a further review of the attitude of Russian officials toward the Jews, where they were not even allowed to hold divine worship in their own dwellings, and could only have a house of prayer or a synagogue when there was a certain number of families in one district. He declared: "As Christians we should leave no stone unturned to wipe out this terrible disgrace. Weighty words have fallen from this platform this day as to the position of the Jew. Was not our Lord himself a Jew? If it had not been for this race, Christianity would have

been unknown. We owe the Bible to the Jews, both the Old and the New Testament; they kept alive the knowledge of the one true God, when the world was sunk in evil, and delighted in wickedness; our Savior himself what did He say? He said when persecuted, 'Forgive them for they know not what they do.'"

Sir Robert Fowler called attention to the fact that at one time the Jews were persecuted in England as they now are in Russia, but happily of late centuries a different course had been taken, and England had been greatly benefited thereby. "We in London owe a deep debt of gratitude to the Jews; and if the Russians were wise they would place the Jews in the same position, because then Russia would be indebted to them in the same way as England is. I know it may be said that some of the Jews who are persecuted are very unpopular among the Russian people. Well, we know they are a hardworking, industrious and thrifty people, and no doubt their competition is unfavorable to a large class of Russian workpeople. That, however, I say is to their credit. But still it may be said that some of the Jews do not act fairly in their business transactions with the Russians. Well, if you degrade a people as the Russians degrade the Jews, no doubt some of them show a heroism which does them much honor, but nevertheless there are others who, under persecution, will become degraded and will sink in the social scale. But you ought not to blame them for this. You ought rather to blame those who persecute them."

Sir Joseph Pease endorsed the resolution and cited history to show that naught but evil resulted to a nation which engaged in persecuting a people because of their religious convictions. "Has persecution indeed," he said, "ever carried out the object which the persecutor had in view? (Cries of "No.") Why the city in which we stand owes a great deal of its prosperity to the persecutions in France which followed the revocation of the Edict of Nantes. The industrious inhabitants, with their arts, were driven into this country, where they were welcomed and sympathized with. When John Wesley and others were pelted out of towns and villages, did that put down Methodism? And so, I might go on from stage to stage in history in order to show that persecution will not destroy the Jews in Russia. But we have met here to-day as citizens of a great and free country, a country that has felt the benefit of religious liberty, not to go forward with menace to the Czar of Russia, but to go forward as a Christian people, asking for these men that which we consider to be the inalienable right of all people—the power to worship God according to their own consciences."

The resolution was carried unanimously, and with enthusiasm, and after a vote of thanks was given to the Lord Mayor, the assemblage dispersed.

FACTS AND EVENTS.

On Dec. 18, a man named Day pushed his wife over Niagara Falls, and then went and hung himself.

By the breaking of a rope in the shaft of the Escouffiaux Colliery, Hornu, South Belgium, Dec. 17th, eighteen miners were killed.

A strike of switchmen occurred on Dec. 18, on the western division of the Union Pacific Railroad, and there is a prospect that a general strike will follow.

At St. Joseph, Canada, Dec. 18, an express train on the Inter-Colonial Railway, left the track while going at a high rate of speed. Many passengers were buried beneath the wreckage. Five were killed outright, and others fatally injured.

The contest between the opponents and adherents of Parnell, in Ireland, has resulted in riotous demonstrations and fights with clubs. At a meeting held on Dec. 15, Parnell had his eyes filled with lime, and it is said they were seriously injured.

A powder mill at Rubeland, Germany, was blown up on Dec. 14, and two workmen killed and several injured.

There were nine collisions of steamboats on the Thames on Dec. 15, owing to the fog. Some of them caused considerable damage, but no lives were lost.

A large four-storey jerry-built house in the native quarter of Bombay suddenly collapsed on Dec. 17, burying over a hundred men, women and children who were asleep at the time. Upward of thirty were killed, and many others dreadfully injured.

Renewed disturbances in connection with the collection of tithe rent in Flintshire are reported. Attempts were made to levy distraints at the village of Gwaenygon, last week, but were found impracticable owing to the menacing attitude of the crowds which collected.

Telegrams from America on Dec. 16, announced that Sitting Bull, one of the best known Sioux Indian chiefs, and his son, and several other Indians, had been killed on the 15th inst., in a fight with government forces, while the latter were endeavoring to take the chief into custody. The conflict occurred at daybreak. The Indian police proceeded to Sitting Bull's camp, and arrested him on the ground that he was "contemplating a breach of the peace." His followers, who were not numerous, attempted a rescue, and the fighting, mostly hand to hand, was of a sharp and sanguinary character. Sitting Bull was struck down early in the fray, and his son, who fought by his father's side, shared a similar fate. Two leading Sioux chiefs also fell, as well as six braves who formed a bodyguard around the old chief. Nevertheless, the Indians seem to have been prevailing against the Indian police, seven of whom had been shot, or stabbed to death, when a body of white troops came up and routed them. The Indians lost eight men, and the police had four killed and three wounded. Sitting Bull was as much of a statesman as a fighter. He looked upon the white men as enemies, because of the injuries they had inflicted upon his race, and declared that they were always goading the Indians to deeds of violence in order to get an excuse to kill them. It is hoped by President Harrison that there will be no further trouble, but it is not likely that the Indians will forget what they look on as an unjustifiable attack upon them. A dispatch on Dec. 18 says that it is now virtually admitted, even in the semi official account of the affair, that Sitting Bull was not killed in fair fight, but that his brains were blown out by his captors upon the commencement of the attempt at rescue. A telegram from Rapid City, Dakota, Dec. 18, says that a fight has just occurred, in which the Indians annihilated a company of United States cavalry, consisting of two officers and fifty men. Troops are being pushed forward to the front.

In an open letter to those who are seeking to have the "Mormons" disfranchised, Charles Ellis, an American infidel lecturer, makes use of the following language: "I came here and studied the situation for myself. I soon saw that what you and other Christians—God save the mark!—had been writing against the Mormons was both malicious and false. I would not join in your infamous persecution of a people who were vastly better than yourself. Had you lived in Jesus' time, you would have been the fellows to slap Him and spit in His face. You would have gone about Jerusalem crying, 'Crucify him, kill him!' What I do in relation to Mormonism is simply to tell the truth in regard to the history of its persecutions by such men as you, and to show the fallacies of the arguments the clique you represent use to press Congress into an attitude of hostility towards the Mormon people. I know, and you know it as well as I, that if the people of the United States knew only the truth in regard to Mormonism and the Mormon people, the infamous attempts to rob and drive these people that have been pushed for thirty-five years under the manipulation of dishonest priests and conscienceless adventurers, would disappear under the heat of national indignation as the clouds scatter from the mountain peaks before the noontide sun. It is your knowledge of this fact that makes you hate and wish to 'kill' every man and woman who has a word to say in defense of the rights of the Mormon people. But, let me tell you, your day is rapidly drawing to its eternal night. You have lent your life to the support of a crime against the people whose shoestrings you have never been worthy to untie; against a system of faith that has been infinitely more Christian than any alleged Christianity that has sought to augment its power by robbing and destroying the 'Mormons.'"

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, DECEMBER 22, 1890.

CHRISTMAS GREETING.

BEFORE another issue of the STAR, Christmas, 1890, will have passed into the realm of history. The happiness of children, the rejoicing of parents, and the contentment of those whose course in mortality is nearly run, are augmented on this day, honored above all others by observance in commemoration of a Savior's birth. On this day are realized fond hopes and delightful anticipations, in the tokens of peace and good will that are given and received. But in the midst of festivity, those who are blessed with the bounties of life should remember that there are around us the poor and needy; in the fullness of joy, forget not that there are hearts bowed down with sorrow. In the pleasures of celebrating the glorious event, let rejoicing be made complete by those deeds that blessed the Redeemer's life. Feed the hungry, clothe the poor, comfort the sick and the afflicted, and bind up the wounds of the broken hearted. May our hearts be filled with kindness toward our fellowmen, and let the kindness be manifest commensurate with our ability, in loving words and actions, that this may be indeed a Merry Christmas.

To all the STAR sends Christmas greeting, and may the peace, and love, and joy that passeth understanding abide in your hearts. J. H. A.

INVESTIGATION AND THE LAWS OF GOD.

"PROVE all things; hold fast that which is good," is the admonition of Paul in his second epistle to the Thessalonians. The Apostle knew that temptations came in numerous ways to lead the Saints from the path of rectitude, and therefore warned them to test those things which were presented for their consideration. They had the law of the Gospel, and any suggestion or doctrine that did not harmonize with the Divine command was to be cast aside. That the Saints might not be led away by "the cunning craftiness of men," they had the principles of the Gospel for their guide, and could "try the spirits," as said by the Apostle John, and could detect any imposition which was sought to be practiced upon them.

The desire to investigate and learn is a necessary element in our natures,

for success in spiritual as well as temporal things. Not that it should be permitted to attain an abnormal growth, and lead to a curiosity to dabble in that which unworthy; or to pass beyond the present necessity, in reaching after that which we have not qualified ourselves to comprehend; but proceeding in systematic order, step by step, from grade to grade, toward a thorough knowledge.

In prosecuting our inquiries, in whatever branch we are studying, that principle which is first in order should first be considered and brought within our understanding. To illustrate: The study of mathematics could not be properly followed by launching into complex fractions, ignoring the fundamental rules of addition, subtraction, multiplication, and division. Nor can a knowledge of the plan of salvation be acquired except by commencing with the principle of faith, and following the investigation in accord with the development of the plan.

The principles of the everlasting Gospel, revealed by the Lord Jesus Christ, invite honest, prayerful, inquiry and investigation. The man who trifles with them, or cavils, merely for the sake of finding fault or avoiding a responsibility, places himself in an unenviable position, and incurs condemnation unless he repents. But he who seeks to prove with a desire to learn and live by the truth, will receive the blessing of knowledge as he proceeds, yielding submission to those ordinances which are presented to him, in their order, and administered by proper authority.

When a man has carefully and prayerfully investigated the principles of the Gospel, there is awakened in his mind a conviction of their correctness. His proper course is to present his situation before the Lord, asking for that intelligence which will lead him in the truth, and enable him to discern and reject the evil. Faith is thus aroused in him, and he comprehends that there is efficiency in obeying the principles. Realizing his position with reference to the plan of life, and being upon the threshold, he repents of evil by forsaking it, and by striving to work righteousness.

Having done this in sincerity, the next step in order is to receive a remission of sins. For this purpose the Lord has instituted the ordinance of baptism, as the door into the Church of Christ. The individual has faith, and acts upon it, but yet enters not upon the knowledge. The "baptism of repentance" is not complete until the contract is consummated, and the individual therefore goes down into the water and receives the ordinance of baptism for the remission of sins. It is upon his faith that he has performed these works; for without that faith being first manifest in actions, the knowledge cannot come. "Arise and be baptized, and wash away thy sins, calling upon the name of the Lord," is the method that has been followed, harmonious with the Divine plan.

The Lord said, "If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." When the individual receives the ordinance of baptism at the hands of an authorized servant of God, he is making the test referred to by the Savior. He is doing the will of the Father. He calls upon the Lord for a verification of the promise of a testimony. He receives the ordinance of the laying on of hands for the gift of the Holy Ghost—the birth of the Spirit. If he has complied

with these conditions, calling upon the Lord in faith, he has performed that which is necessary to prove the principle, and he is entitled to the testimony that the doctrines which he has received and conformed to are of God. Thus from his acting upon the principle of faith he passes to the knowledge given by the Spirit of Truth.

The laws of the Gospel are revealed from heaven, and all the children of God have a right to the benefits of obedience, according to the diligence with which they observe them. These laws are perfect, because they proceed from a perfect Source. No man can make laws for the guidance of the members of the Church of Christ. Men are called to act as servants of the Lord, and may make necessary regulations in the fulfillment of their duties in the various capacities in which they are called to labor. But these regulations must be within the laws given by the Almighty. They who "teach for doctrines the commandments of men" come under grave condemnation; such commandments come from an imperfect source, and are imperfect in their application to temporal and spiritual conditions.

No man can add to or take from the commandments of the Lord, without coming under condemnation. They are His, and man has not the power to change them. The laws of God are given by Him, through the channel which He has ordained. To the Saints He has said:

For behold, verily, verily, I say unto you, that ye have received a commandment for a law unto my Church, through him whom I have appointed unto you, to receive commandments and revelations from my hand. And this ye shall know assuredly that there is none other appointed unto you to receive commandments and revelations until he be taken, if he abide in me.

And this shall be a law unto you, that you receive not the teachings of any that shall come before you as revelations and commandments; and this I give unto you that you may not be deceived, that you may know they are not of me.

It is necessary therefore that the greatest care be exercised, that we be not deceived, but act harmoniously with the Divine command in all things; not arrogating anything to ourselves, but learning this lesson: "That the rights of the Priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness. That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control, or dominion, or compulsion, upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the Priesthood, or the authority of that man."

J. H. A.

THE JEWS IN RUSSIA.

The recent proscriptive measures against the Jews in Russia, the many cases of barbarity of the Russian officials, and the additional statutes that will augment the oppression of the Jews in the Czar's dominions, have aroused public sentiment in civilized countries, and have called forth a protest from humani-

tarians and lovers of justice. Meetings have been held in this country and in America, at which leading minds have expressed themselves in emphatic terms, yet with a kindly spirit to the Czar, as being opposed to these persecutions of an unpopular people. The resolutions calling the Russian emperor's attention to flagrant abuses, have been couched in firm and respectful language.

Up to the present time at least, the Russians who have spoken have not manifested the same kindly spirit in which they have been approached, but rather have breathed insult and arrogance. Russia claims a place among the Christian nations of the earth, but the spirit of the true followers of the Savior does not appear to be allowed to enter very largely into the feelings of the ruling classes there.

One of those who have made a public reply to the demand for an amelioration of the condition of the Jews is Madame Novikoff, a wealthy, educated and talented Russian lady now in London. She justifies the cruelties complained of by saying that the Jews are immoral. But she cannot say their morality is beneath that of the people with whom they dwell, or is lower than the Russians have made them by their barbarism. She says the Jews are taught to hate those who are not of their own faith. The Madame claims to be a Christian, and the followers of Christ are taught to love one another; even to love those who hate them. And if, as a professing Christian, the lady so grossly violates a fundamental principle of Christianity as to exhibit intense hatred in place of the love which she should bear, how can she complain of the Jews? They certainly have the advantage of her, in not being hypocrites, to say the least of it. She should remove the beam from her own eye, that perchance she may be better able to bear truthful witness of Jewish morality and love.

At St. Petersburg, the *Novoe Vremya* also defends Russian inhumanity by reviling against the Jews, and attacks the sincerity of the motives which prompt the petitions sent to Alexander III. That journal exhibits an unusual lack of the most ordinary civility, in asserting that Russia would disregard the sentiment of the whole of Europe, expressed in meetings like those at Guildhall.

With the present temper of the Russian people, it is hardly probable that there will be any improvement in the situation of the Jews. But the Lord will cause the wrath of man to praise Him, and will overrule even the actions of the great empire to bring about His purposes. Russia may feel that she is mighty in her strength, but mightier nations have ere this been broken against Judea. The time for the rebuilding of Palestine's chief city is drawing near. The Lord said, "Jerusalem shall be trodden down of the Gentiles till the times of the Gentiles be fulfilled." That fulfillment is close to its consummation, and every measure adopted by the nations of the earth toward the Jews will be made use of by the Lord for their restoration to their own land. There is no nation, not even autocratic Russia, that can much longer crush the children of Israel. But the nation that persecutes them will bring upon itself the wrath of an offended God, who will mete out to it the measure it has given. "Woe unto them that decree unrighteous decrees, and that write grievousness which they have prescribed." J. H. A.

PRESIDENT HARRISON AND THE "MORMONS."

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In his annual message to the Congress of the United States, President Harrison makes use of the following language:

The increasing number and influence of the non-Mormon population in Utah are observed with satisfaction. The recent letter of Wilford Woodruff, President of the Mormon Church, in which he advises his people to refrain from contracting any marriage forbidden by the laws of the land, has attracted wide attention, and it is hoped that its influence will be highly beneficial in restraining infractions of the laws of the United States. But the fact should not be overlooked that the doctrine or belief of the Church that polygamous marriages are rightful and supported by the Divine revelation remains unchanged. President Woodruff does not renounce the doctrine, but refrains from teaching it, and advises against the practice of it because the law is against it. Now it is quite true that the law should not attempt to deal with the faith or belief of any one, but this is quite another thing; and the only safe thing is to deal with the Territory of Utah so that those who believe polygamy to be rightful shall not have the power to make it lawful.

To one acquainted with the situation, the foregoing shows the mental caliber of the individual who is permitted to occupy the place of Chief Executive of a great republic. He has been well informed of the honesty, industry, truthfulness, sobriety and virtue of the Latter-day Saints; yet he stoops from what should be the position of a broad-minded statesman, and shows himself a small-souled and bigoted partisan. He finds fault with the "Mormons" because they have not renounced their belief in a divine revelation—in a doctrine taught in the Bible, and practiced by holy men of old; yet as a devout Presbyterian he poses before the world as a believer in the Bible teachings. He advises "that those who believe polygamy to be rightful shall not have the power to make it lawful;" yet he is fully aware that with the Congress of the United States rests the whole power to make it lawful or unlawful. His recommendation is a dastard's way of suggesting that the "Mormon" people be disfranchised for their belief in the Bible; but he would not have the same rule applied to himself. President of a republic, indeed! Such persons are better fitted by their nature and training for Russian police. Their injustice will bring to them its reward. J. H. A.

In *Public Opinion* is a notice of a book called "Fifty Years on the Trail." It purports to be "the life of a man, well known in American frontier history, named John Y. Nelson," and who claims that he was "the pioneer of Brigham Young and the Mormons to the Great Salt Lake." Mr. Nelson's assumption as a pioneer to the "Mormons" is utterly without foundation in fact. His name is not among those well known in American frontier history, if indeed he was ever heard of among frontiersmen. President Young and the "Mormons" were not pioneered to the Great Salt Lake by anyone but the God of heaven. As they moved on their wearisome march across the trackless plains, they occasionally met with white hunters and trappers, of whom they made inquiries concerning the surrounding country; but that was all. They had no man to guide them, nor did they ask for any. Faith in Jehovah was their reliance, and His inspiration their guide. The pre-

tensions of Mr. Nelson with respect to the "Mormons" are false, and his story a myth. It is to be hoped that his other assertions are more worthy of belief, that his book may not be entirely valueless for good.

WELSH CONFERENCE.—There will be a conference of the Welsh Mission, on Sunday, January 25, 1891. Meetings will commence at 10:30 a.m. and 2:30 and 6 p.m., at the Gwailod y Garth, Merthyr. All are invited.

ARRIVALS AND APPOINTMENTS.—The following Elders from Utah arrived at Liverpool on Saturday, Dec. 13, per Guion S.S. *Wisconsin:*

For the British Mission—Richard Sedgwick, of Bountiful; William H. Slaughter, Beaver; De Wilton B. Card, Logan; Walter W. Crane, Ogden; James Bywater, Brigham City; George G. Eyre, Parowan; Edwin Goble, Nephi.

For the Swiss and German Mission—Serge F. Ballif, of Logan; Frederick Reber, Santa Clara.

On Thursday, Dec. 18, Elder John C. Cutler, of Salt Lake City, arrived on the steamship *Arizona*, for the British Mission.

Elder Richard Sedgwick is appointed to labor as a Traveling Elder in the Newcastle Conference.

Elder Wm. H. Slaughter is appointed to labor as a Traveling Elder in the Scottish Conference.

Elder D. W. B. Card is appointed to labor as a Traveling Elder in the Birmingham Conference.

Elder Walter W. Crane is appointed to labor as a Traveling Elder in the Norwich Conference.

Elder James Bywater is appointed to labor as a Traveling Elder in the Leeds Conference.

Elder George G. Eyre is appointed to labor as a Traveling Elder in the Liverpool Conference.

Elder E. Goble is appointed to labor as a Traveling Elder in the Liverpool Conference.

Elder John C. Cutler is appointed to labor as a Traveling Elder in the Manchester Conference.

ABSTRACT OF CORRESPONDENCE.

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IN a letter from Berne, Switzerland, Elder Theodore Brandley, President of the Swiss and German Mission, says: "In regard to my visit to the branches in Germany and Belgium, I found all the Elders feeling and doing well. Most of the Saints are feeling likewise. There are a few who seem careless and indifferent, or weak in the faith and faltering. This is not to be wondered at when we consider the circumstances and teachings under which these people have grown up, and also the conditions under which they are to-day. I find that it is necessary to be very lenient with such members, and do all we can to instruct them, with a view to save them and their children. In Germany our Elders labor under great disadvantages and difficulties, owing to the very stringent laws and the more stringent enforce-

ment of them wherever 'Mormonism' is concerned. Yet the prospects are very fair, and I think a good work will be done during the winter season. The work in Belgium is young, but bids very fair. The reports of the Elders in Switzerland are all of an encouraging nature. As a whole, I am very grateful to say that the Swiss and German Mission is in a prosperous condition, and that we have a force of faithful and energetic missionaries in the field."

Elder Wm. O. Lee, President of the Samoan Islands Mission, writes: "We are preparing to open a mission on the Friendly Islands group, and two Elders will be sent there. They will have to learn the Tongan language. The work in Samoa is progressing nicely, the Lord adding to our numbers continually. We are all happy, and contented with our lot. After the mission is started on the Friendly Islands, we hope to go to the Society and other groups as fast as circumstances will permit."

ARE WE CRUEL AS A NATION?

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THOUGH the African stories are the heaviest blow dealt against the reputation of the Anglo-Saxon race for humanity since the publishing of "Uncle Tom's Cabin," there is, or appears to be, this difference between the flogging and kidnapping on the Congo and the cow-hiding and kidnapping in Tennessee—that whereas the inbred cruelty of the Southern planters was the result of a savage system, the atrocities of the rear-column were isolated, single, sporadic outrages, confined to a single camp. But is this the case? And is it manly, or even expedient, to assume that because men like Dr. Livingstone, vowed to the regeneration of the negro, and fortified against relapse into cruelty by the strongest spiritual armor, have not failed in their trust, or because explorers like Commander Cameron and Mr. Johnston, with neither the wish nor the force to persecute or outrage, have not persecuted and outraged, that therefore no previous acts of wanton and horrible cruelty have been committed by Englishmen in Africa?

Take, for instance, the following conversation, stated by the brothers Jules and Edmond de Goncourt to have taken place on April 7, 1862, and recorded by them in the second volume of their journal. They were authors—bookmakers, if you will—anxious, no doubt, for a striking paragraph. Let us admit the worst: they were also Frenchmen. And then consider the anecdote by the light of the Jameson-Barttelot stories. It must be confessed that the authors are circumstantial enough.

On the date mentioned Saint-Victor introduced the brothers to a young Englishman of thirty, of good family, good breeding, and endowed with an unusual sweetness of manner. This person, for whose identification the authors give unusual facilities, was, as they admit, "a monster, a creature near to the pit of hell." He had frightened Saint-Victor the night before at the *bal de l'opera* by some traits of cold-blooded cruelty exhibited in conversation; and De Goncourt declares that this person gave him a glimpse into a frightful side of the moneyed aristocrary of England, which he afterwards ascribed more charitably, but with no grounds for the change, to incipient brain disease. Part of the conversation took place in this person's library: "Showing me a book quite ready for binding," says De Goncourt, "he remarked, 'I am waiting for the leather for that. It is the skin of a girl which one of my friends has got for me. It is being tanned. . . . It takes six months to do that properly. Perhaps you would like to see it? But it is hardly worth while. . . . *It ought to have been taken from the girl when alive.*

My friend, Dr. B——, you know, *the man who traveled in Central Africa*, . . . well, in the massacres there he has promised to get me a skin like that, taken from a living negress."

"He chatted on," says De Goncourt, "looking at the tips of his finger nails, in a gentle, sing-song voice, stopping and going on, while his cannibal talk went through my ears like an electric shock;" and no wonder. But the application of the story lies not in the morbid cruelty of the man, but in the allegation that he was an English gentleman, and that it was by an African explorer, *a traveler in Central Africa*, that he expected his bizarre taste in cruelty to be gratified.

By itself the anecdote might be dismissed as a study in morbid mental anatomy. But ranged with the Jameson story it goes to strengthen the inference that there exists in the English character a strain of latent cruelty which is not sufficiently allowed for when we give our countrymen a free hand in new territories. Our innate love of bullying, repressed but always present in English schoolboys as a class, in favorable surroundings devolops into ferocious cruelty for cruelty's sake. The deeds of the old buccaneers are probably the most wantonly ferocious of any recorded in recent history. These men, though largely recruited from other maritime nations, and from the blacks of Africa and the West Indies, were in the main Englishmen. Their captains, distinguished above the rest for cruelty, were nearly of all British stock. Horrible as was the Spaniards' treatment of the Caribs, these Indians could be armed and trusted to fight to the last gasp for their Spanish masters rather than run the risk of capture by the buccaneers. The cruelties inflicted by the latter after taking a settlement are almost incredible. Death by burning and torture was the usual fate of the prisoners; and it is related of one of the captains that he cut out and ate the heart of a Spaniard who refused to betray the place of the buried valuables of the community.

But if these are ancient tales—not so very ancient, as history shows—what shall we say of the brutal bullying which still flourishes in public schools? Is this the training to make gentle masters of subject races? Quite recently in one of the best public schools in England a boy was roasted before the fire till the skin peeled off his back; and it is certain that were the present double supervision of masters and monitors relaxed our big boys would make the weaker ones' lives too miserable to be endured. Schoolboy bullying is purely a British institution. It is without a parallel on the Continent; and yet we refuse to believe that the instincts of the boy recur in the man. If we do not, and dispense with that supervision of the rule of our countrymen abroad which we do not remit in the case of our boys at home, we may look to a repetition of the Congo scandals with tolerable certainty.—*Pall Mall Gazette.*

UTAH NEWS.

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(Summarized from Territorial Papers.)

Charles West, of Pleasant Grove, lost three children in one week, by diphtheria.

The Iron County *News* is a new paper published at Cedar City by R. Maeser.

A Woman's Co-operative Mercantile Institution has been organized in Sal Lake City.

The Rio Grande Western Railway is to have its track to Manti, Sanpete County, by Christmas.